

## Squatter Sovereign.

"The South, and her Institutions."  
STRINGFELLOW & KELLEY, Editors.

ATCHISON, KANSAS TERR.  
TUESDAY, OCTOBER 30, 1855.  
The Best Advertising Medium in the Upper Country.  
Circulation Over Two Thousand!!

In this Paper the Laws of Congress are Published by Authority.

FOR PRESIDENT,  
Hon. David R. Atchison,  
of Missouri.

### Departure of Virginians from Atchison.

We learn that Messrs. M. S. Stringfellow, John T. Scott, Wm. C. Nutt, and Samuel R. Condit, contemplate leaving Atchison in a few days for the Old Dominion, their native State, to return in early spring.

Their high toned and chivalrous sentiments, their polished manners and generous feelings have endeared them to all who have known them, and we extend to them the right hand of fellowship as brothers and Squatters in Kansas. But these qualities so characteristic of the Virginian, are always accompanied by an *amor patrie*, unequalled in warmth, and unrivalled in felicity by the natives of any other portion of our country. Whatever inspiring disposition may lead him, his heart ever yearns for the land of his birth, and pulsates with pride when the name of his State is called.

In regard to our young friends, we hope that the many advantages which our town will inevitably afford them during the ensuing season, may prove a sufficient inducement to bring them back to Kansas, and we shall be delighted to greet them especially if they are accompanied by an equal number of the fair daughters of Virginia, to whom we gladly recommend them as good boys, who are "sound on the ground."

However should the attractions of the Old Dominion, prevent any of them from again braving the hardships of frontier life, we can assure them that the merry occupants of "Fort Defiance," will be ever remembered in Atchison, with emotions of pleasure and regret.

### Treason Exposed.

Every one who has noticed the course of the Know-Nothing and Abolitionists cannot fail to have seen that their tendency is to one and the same thing—that is, the final and everlasting overthrow of Southern Institutions. To day we publish an article from the St. Joseph Gazette over the signature of Pat. Laughlin, exposing the secret working of the Abolitionists in this Territory. This secret organization—gotten up by men, who are traitors to their country and their God—is a twin brother of the secret organization of Know-Nothing in Missouri. Preparation is being made in this Territory, for enacting a scene of bloodshed and arson, such as have of late too frequently characterized the elections in some of the States. Now that the people have had time for sober reflection, how awfully disgraceful do the scenes recently enacted in Louisville appear. When will this stain be wiped from the heretofore spotless name of America? And shall they be re-enacted here in Kansas? Forbid it! Are not these things enough to satisfy any sensible man, who is unbiased, that their only aim is to drench our beautiful country in blood. Most certainly it is. It is true that there are some good men among them, who have been led unsuspectingly into these snares, but so soon as they have found out the design of its leaders, they have immediately withdrawn. Others, too, who if they were only freed from the binding obligations and oaths they have taken, would never join them again, have not the courage to come out and denounce them. This state of affairs cannot and must not last long.

Know-Nothing, who have heretofore been first to denounce the Kansas Legislature as a "rump parliament," and all Irishmen and foreigners, as abolitionists and traitors to America, will—now that an Irishman has come out and shown up the treason of men here in Kansas—blush at their own inexcusable ignorance.

### The "Polar Star."

This, the most elegant boat on the Missouri river, passed up on Sunday last, crowded with passengers, and heavily loaded with freight. The Polar, Mr. Blossom tells us, is going to make one more trip, only, so all who wish a merry and a quick trip to St. Louis, would do well by securing this opportunity. We return our thanks to gentlemanly Clerks, for late files of St. Louis papers.

### From the St. Joseph Gazette. Traitors Exposed.

Messrs. Editors:—Allow me through the columns of your valuable paper, to lay before your many intelligent readers some very important and startling facts in relation to a subject in which the South, and I may say the whole nation is deeply interested.

But before proceeding farther permit me to say, it is not for the purpose of gaining for myself any newspaper notoriety that I have been induced to publish to the world the midnight treasons of a party with which I regret to say I have acted, alas! too long. Yet in leaving that party and making the exposition I do of so many of its leading members, I am not ignorant of the danger to which I hazard not only my life, but also my character; for I know that both will be violently assailed. But regardless of the danger that surrounds me, I will come out unmasked, as is the duty of every good citizen, let the result be what it will, and show to the nation the midnight wire-working—the treasonable actions of an abolition faction whose trickery, if not stopped, will evidently plunge the country in civil war, and from the hills of Kansas which now look so verdant and beautiful, shall pour torrents of human gore. Yes, Americans shall be arrayed against Americans in this beautiful land; here shall the bonds of the Union be severed, and here will liberty be destroyed. Anarchy shall follow, and out of confusion and the smoking ruins of our liberties shall spring that abominable thing, an unlimited Monarchy.

These are not fancy sketches; they originated in my mind by calm reason, and were nursed and brought to maturity by long observation and much intercourse with this evil designing party. A party with which I connected myself, not for honor or emolument, but through sympathy because I thought the rights of the people were involved, and the laws violated by the citizens of Missouri (only) and because I felt I could endorse the sentiments of the Free State party, who held out the idea to me that they were for prohibiting the admission of negroes, bond or free, into the Territory, that they endorsed the Fugitive Slave Law, the Kansas and Nebraska Bill, and that they would only take honorable steps to carry out their principles. Such patriotic principles I felt were in perfect accordance with my own private views; I felt I could unite with such a party, and labor assiduously in such a cause. I did unite with them, I felt I was embarked in a good cause, and God knows I was to them a "good and faithful servant." I rode night and day, neglected my own private business for what I thought the public good. Little dreaming that I was at that time strengthening and spreading the cause of that damnable faction, the Abolition party—whose negro love far exceeds their love of liberty or love of country.

But I do not wish to be understood as branding as abolitionists all who are connected with this party, nor all who are members of the secret organization to which I did belong; for I am personally acquainted with many who are members of both, who are as good citizens as any in the land, and many of whom I believe will endorse my conduct in making the exposition I do. Many of them I believe are ignorant of the net work in which they are caught, and of the manner in which they are entangled. They are not aware, perhaps, that they are bound under a solemn obligation, as soon as an abolition faction shall call on them, to forsake their families and all that is dear to them, and march to the field, rifle in hand, to shed the blood of their countrymen; yet this, though strange, is all a matter of fact, as I shall prove to the satisfaction of all unprejudiced minds. In order to do this it is necessary for me to give a history of the manner in which I became a member of the secret organization called, or rather named, the "Territorial Grand Encampment and Regiments of the Kansas Legion."

There was a meeting of the Free State party held at the house of A. Larzelere, on the 25th of August, for the purpose of sending delegates to the Territorial Convention, to be held at Big Springs, K. T., on the 5th of Sept. There were fifteen delegates sent, only ten of whom went to the Convention. I was one among the ten who attended. I was sent at the request of several of the delegates a few days ahead of the others, in order to inquire into the state of the party, as well as to have some printing done. When I arrived at a place called Oceana, in Atchison county, I stopped to inquire the way to Lawrence. I soon found I had dropped into the house of one of our party. A conversation sprang up between us in which I took a very important part, and denounced in very harsh terms the people of Missouri on account of their conduct at the spring election.

I showed our resolutions to the gentleman with whom I was conversing (a Mr. Crosby) who, after perusing them, went into a private apartment and bade me follow; he told me in a whisper that they had an organization which served very much to strengthen our party, and with which would make me acquainted; without receiving an answer from me, he bade me hold up my hand and take the obligation with him. This I did; he then gave me two books, which he told me were the Ritual and Constitution of the order, which he wished me to take to Grasshopper Falls and organize a society there. This I as-

sented to and did, without looking at the books, only at the obligation, which I was bound to do, to organize the society. I organized the society there, and gave up the books. I then went on my way to Lawrence, and went to the office of the "Herald of Freedom," where I was directed by nearly all the Free Soilers on my way, on account of its editors being so perfect in the faith. I went to Mr. Brown's office and introduced myself, showing him the proceedings of our meeting, which he commented on in a very criticizing way, saying we had done very wrong by adopting some of our resolutions, which were opposed to the admission of free negroes into the future State of Kansas, because he said it would "give offence to many of our best friends in the North." I answered, "these are our sentiments, independent of Northern Abolitionists, or Southern Nullifiers." I then let Mr. Brown know that I was a member of the secret order, after which he hesitated a good deal, and then told me to call the next day. I returned the next day and he gave me two Constitutions for the county, and two for the town of Doniphan, in which I was to organize a society. Our delegates were informed at Big Springs, that I had Constitutions to organize them into a society. When I returned I was immediately put at to organize them which I did, and until after then I never read their Constitution. I then spoke to some men in the county, who would go into it only on condition, and appeared very lukewarm in regard to it. I gave them no encouragement, and felt that my mission was done as I had promised. I then felt that I was at liberty to remain silent and push this thing no further. I concluded I had better keep the two copies of the constitution, which I thought would be useful to me in making this exposition, a thing I had determined on doing as soon as I discovered their treasonable designs.

But I must come to the point, and make known the object of this society, and the manner in which it is organized. Its object is to make Kansas a free State, by force of arms, if they fail to carry their point by legal means. To effect this they have organized a society or secret army, who are provided with Sharp's rifles, free of charge, (I saw many of these rifles and other equipments in Lawrence) by an organization in Boston, got up for the purpose of aiding the Abolitionists in Kansas to make it a free State. From this organization, I have been informed, the Executive Committee at Lawrence have received \$100,000 to defray the expenses of a State organization, a movement which is on foot by the Free-Soil-Abolition party. I am a member of this Committee, and the above information was brought to me by a member of the Committee. This was just before the election for Ex-Governor Reeder, and made me feel very lukewarm in the cause of the Reeder party, for I began to be convinced more than ever that Ex-Governor Reeder and a large majority of his supporters were strongly tainted with Abolition doctrines, yet I could not muster up courage enough to withdraw from the party until I cast my vote for Ex-Governor Reeder. But in doing so I voted against the State organization, for I felt it to be only a small portion of the citizens of the Territory, and headed only by Abolitionists and traitors to their country. This I am positive of, for it is the Territorial Grand Encampment and the Executive Committee who are at the head of this movement. Both I know to be propagating treason, the Grand Encampment has arms with which to rebel against Government. In the Executive Committee, of which I became a member, from being introduced by Ex-Governor Reeder, there was a resolution offered which provided that every reliable Free State man in the Territory should be furnished with a rifle, a brace of pistols and a sabre, and required to take an oath to hold himself in readiness to march into service under his superior officer when called upon, and that he would go to the rescue of the person or property of any Free Soiler who would be brought by force into obedience to the present laws of the Territory.

The chairman of the committee, Dr. Robinson, of Lawrence, K. T., advised the gentleman to withdraw his motion as they should act upon this in a private manner. The motion was withdrawn. This is sufficient to prove them traitors to their country, and I would be more than a traitor, if I stood a silent spectator to treasonable designs—and acted in concert with a faction whose midnight wire-working will, if allowed to proceed, sever the ties of this Union, and finally overthrow our liberties, the foundation of which is built on truth and cemented with the blood of the fearless and manly hearts.

I know that many Free-Soilers, who cannot see as I do, or if they do are not honest enough to confess it, will couple treason with my name and say, such are Irishmen. But if such there be, I can only say, thank God I had the nerve to expose their villainy to the world, and be true to the Constitution and Laws of the United States and the interests of the South—which, when I was exiled by poverty and oppression from my native land, took me to her bosom, gave me a home, made me a freeman, and sheltered me under the folds of the Star Spangled Banner. Receiving such undeserved favors as these from a strange people, would I not be an

ungrateful wretch if I failed to show to the world the secret action of a party who are led by and reverence the following Constitution and Ritual more than they do the Constitution and Laws of their country? [Here Mr. Laughlin intended to have inserted the Constitution and Ritual of the Grand Encampment and Regiments of the Kansas Legion of Kansas Territory, adopted April 4th, 1855. The length of the documents preclude the possibility of our inserting them in this paper. Starting as it may seem to our readers, it is nevertheless a veritable fact that this Constitution of the Grand Encampment, and also the Constitution of the subordinate Encampments, (which we now have in our possession,) organize, by the most solemn oaths, the Free Soilers of Kansas into a secret army, which is armed and equipped with ammunition and military stores, and under absolute control of its General and subordinate officers. The following are the officers, as copied from the book:

GRAND GENERAL—REV. G. W. HUTCHINSON, Lawrence, K. T.  
GRAND VICE GENERAL—C. K. HOLLI-DAY, Topeka, K. T.  
GRAND QUARTER MASTER—J. K. GOODIN, Lawrence, K. T.  
GRAND PAY MASTER—CHAS. LEIB, M. D. Leavenworth City, K. T.  
To all the provisions of the above the members of this Secret Army take the following obligation and oath:  
"To all of this obligation I do most solemnly promise and affirm, binding myself under the penalty of being expelled from this organization, of having my name published to the several Territorial Encampments as a perjurer, before Heaven and a traitor to my country—of passing through life scorned and reviled by man, frowned on by devils, forsaken by angels, and abandoned by God."

Now that I have shown the foul, treasonable and murderous plottings of a party in which preachers of the Gospel stand pre-eminent—it is my duty to give also to the world, in order to make my statements more perfect, the Grip Signs and Passwords of this modern army, made up of the chivalrous sons of darkness. The first sign is as follows:  
Left fist doubled and resting on left hip, and right hand thrown across the small of the back.  
Answer—Right thumb in vest arm-hole, left hand hanging carelessly down the left side.  
Grip—Thumb pressed hard on the middle joint of third finger in shaking hands.  
CERTIFYING CONVERSATION.—Query—Where have you been?  
Ans.—Not far off.  
Query—What did you see?  
Ans.—I saw signs.  
Passwords.—At outer door, "remember!" At inside door, these raps, "The 30th of March."

This is all I know. I feel now that I have done my duty as a citizen. I can now have some sleep and an easy conscience—blessings I have not enjoyed since I became identified with this secret society.  
PAT. LAUGHLIN.  
Kansas Territory, Oct. 22, 1855.

The undersigned, having been acquainted with Mr. P. Laughlin ever since he became a resident of Kansas Territory, now six months or upwards, take pleasure in saying that his demeanor has been that of a gentleman, and that they consider his statements perfectly reliable in every respect.

JOHN W. FORMAN,  
JAMES LYNCH,  
JOHN A. VANARSDALE,  
WILLIAM SUBLETTE,  
D. MARSHALL JOHNSTON,  
JAMES F. FORMAN,  
A. F. FORMAN.  
Doniphan, K. T., Oct. 22, 1855.

We have just seen Mr. Laughlin at our office, and in his conversation with us, he stated that he has reason to believe that threats have been made by some of the leading Abolitionists, "that his life will be terminated without a moments notice." His life is safe; but should he be destroyed by any of them a fearful retribution would fall on the offenders.

Although the pro-slavery people scorn to attack without being provoked, yet the Abolitionists will find plenty to avenge the wrongs of honest men.

From Salt Lake.  
A party of gentlemen passed through this place, just from Salt Lake. We hear they had a pleasant trip, and were not disturbed by the Indians. These gentlemen, who are well acquainted with distances, seem to think they gained about a day and a half, by crossing at the Atchison ferry.

The Ben Bolt.  
Owing to the low stage of water at this season of the year, Capt. Winland has been compelled to charter this boat to take the place of the "Lucas." She is in every way a superior boat, and well merits the patronage she will no doubt receive.  
Goody's Ladies Book for November, Ballou's Pictorial, and other Literary productions have been received, but for the want of time, we are obliged to defer noticing them at length. We will, however, do so next week.  
A wise man will stay for a convenient season, and will bend a little rather than be torn by the roots.

### For the Squatter Sovereign. The origin, history and progress of Abolitionism, Higherlawism, &c., &c.

BY ALEXANDER KERR, CHAPLAIN U. S. A.

Whence do you belong? and for what have you come?  
A stranger? I am I, and I've come here to dwell: Or if you'll permit me, to stop here a spell. You're a very inquiring people I find; Possessing a very rare order of mind: A soil well prepared for new truths to receive, Which I have brought with me, and ready to give.  
When he mention'd new truths they all prick'd up their ears; And to learn what would follow each anxious-ly hears.  
I have taken, my friends, a great liking to you: And have come a long way for you service to do.

You are the wisest and freest of all human kind; But yet not quite perfect in wisdom I find. Nor are you as free as I wish you to be: Allow me to say, you may learn much from me. You are of a very high order of mind: I can raise it much higher, if you are inclin'd. I have got a new law, that will just suit your case; A law if receiv'd, would suit every race. A religion too with it, which I will explain; That calls for no learning, no labor, no pain. Old religion and laws might have done long ago; When the march of progression was timid and slow.  
But in this enlighten'd, and galloping age Old fictions and laws are a very slow stage. Do you think you enjoy all the rights you require?  
Are you in possession of all you desire; Fair ladies, are you not in bondage somewhat, To the lords of creation? are you sure you are not?  
Nay, pardon me sir, I'm a Woman's rights man; And to give them their rights I'll do all that I can.

Is this country all Free-soil? Is no slavery found In this noble country, fair freedom's own ground? Now I know you are of an inquiring mind, You can't but see this, unless you are blind. They said we have ponder'd this, thought it all o'er, How to drive this dark plague spot away from our shore.  
But the Bible stands it, in that is the proof, Hence we let it alone, and are standing aloof. Pshaw! a fig for the Bible, don't name that to me!  
While men reverence that, they will never be free.  
To abolish the Bible, you all should engage, Its old fashioned notions don't suit this fast age. Abolish the Bible, and the way is then clear To abolish all things that you don't like to bear. Abolish the Bible and all strict teachings, Its doctrines, and precepts, and old fashioned preaching;  
Men, women and children will never be freed, Nor slavery abolished while the Bible's believ'd. Then get rid of this, as I told you before, And slavery of all kinds will soon leave this shore.  
And now, my dear friends, once more listen to me: You will never be free till my law makes you free. To a world of new truths, it will open your eyes, And make you more happy, more free and more wise.  
The mind, it will free, raise it higher and higher, And grant you full licence, to all you desire. My Law, not the Gospel, as then you shall see, Is the perfect law of supreme Liberty.

I have another thing for you, which you must receive: A Higher Religion, than what you believe: Pure Spiritualism; and what is most rare, Its oracle is but a table, or chair: When a rap there you hear, or a movement es-say. Of the table, or chair, then my spirit is high. To assist my dear friends, I am always on hand To obey any order, or wish they command: When you wish for my presence no word need be spoken.  
You have only to wish and a rap is the token That I am then present, assur'd you may be; And my friends then can hold sweet communion with me.  
And with this religion, which you get from me, As well as my law, you'll be perfectly free: For free love, or free fight, or whatever you please; Just consult your own pleasure, your taste and your ease.

Then they shook hands all round, and they laugh'd and they smil'd; Little thinking poor ninnies how they were beguild: And they said in response we'll the Bible re-move; Then hurra for free laws, and hurra for free love: We'll go where we choose; and we'll do as we please. Just consult our own pleasure, our tastes and our ease.  
The assembly dispers'd and each went on his way; These new doctrines to study, digest and obey. And satan withdrew, his fell plans to mature. His measures to take, and his agents secure. Saying, a cabinet now for my cause I must form That will stand by me firmly in struggle and storm.  
Let me see, who will do? Ah, yes, Greely and Thayer, Fit companions for Judas, that old arch betrayer.  
And Garrison? yes, he is of the black stripe; To do any mischief for me he is ripe. And Theodore Parker! Ah, the very man, His match can't be found between Maine and Japan. He can do more devilment than a whole legion, And do it so quiet, in the name of religion. If Judas, my Premier, were not so long tri'd For Theodore Parker, I'd set him aside. Many more divines have I got in my sling, As secure in my coils as a pig in a string. Especially these, have I got on my hook: They are their war cry—They proclaim a higher-law than that of God, and their country have given them; and of this higher law and its lat-est side every man is to be the judge. And yet hypocritically these men talk about respect and reverence for law and order, while they are trampling both under their feet. Such sentiments as they utter can only come from the father of deception and lies, who reigns in the hearts of the disobedient.

Altho' above all, are the jewels of my eyes Who exchange for the Gospel a book of stale lies.  
Then he said to himself, as he laugh'd in his sleeve, How easy for me to make fools, and deceive! How amusing to see, how these gaudious and false, Do snap up my lies, as a shark snaps up sprat! And they think they're so learned, and so smart and so wise, But how nicely I've pull'd the black wool over their eyes: And now they can see and love nothing but black; And whatever is true, good and right they'll at-tack.  
They will come at my call, and will run at my nod, And think they are running, and working for God. I must play a bold game, with the cards I now hold: And play it I will too, both cunning and bold. And out of my factions create a grand Fusion And splice it all o'er with my choicest delusion: Of religion and Liberty loudly I'll prate, By this I can gull all the fools small and great. My Know-Nothings hence, my advance guard shall be!

My pride, and my boast, my renown'd chivalry: Their brilliant achievements in Louisville city Were most gallantly done, so clever and pretty. To buntine their Father, I owe a great debt, He's my most precious jewel, my own dearest pet.  
And with all these combin'd, I can surely suc-ceed To plant out in Kansas elsewhere my seed. To spread far and wide all my precious ideas More numerous than tints in kaleidoscope prisms.  
To accomplish all this, my black flag is unfurl'd, And to banish religion and truth I'm on the world. And if I can only America bias, And down to the duster proud Eagle but cast, (And I think that I can with the friends I now have) (If they will stand by me, be faithful and brave) Many centuries the sun must revolve though the skies,  
Again, before freedom, and truth can arise: For next to the Gospel I hate Liberty. They are Heaven born sisters, as I plainly see. These must to destruction be speedily hur'd! Or, my empire, I fear will be lost o'er the world. My only chance then, is to make men believe That from me greater liberty they can receive. To beguile them, as I did old Adam and Eve, And to make them believe that what by me is giv'n, Are the purest of doctrines descended from heav'n. Then rouse up my servants, and work for my cause, My spiritualism, and my Higher laws. If men but receive these for Gospel and Law, Then, after me safely the world I can draw.

Mr. Wise's Letter.  
Below we give the answer of Hon. Henry A. Wise, Governor of Virginia, to an invitation from a committee in Boston, to deliver an address in that place upon the subject of slavery. Mr. Wise takes precisely the right stand, and that is to "deliberately fight if we must."  
With Wise in old Virginia at the helm, and Johnson in Georgia; with Pennsylvania and Indiana, in the line, the hosts of Abolitionists may come and welcome—as Corwin said—"bloody hands and hospitable graves!"

ONLY, NEAR OHANCOCK, } Accompany county, Oct. 5, 1855. GENTLEMEN: On my return home, after an absence of some days, I found yours of the 19th ult., respectfully inviting me to deliver one of the lectures of the course on slavery, at Tremont Temple, in the city of Boston, on Thursday evening, January 10, 1856, or, if that time will not suit my engagements, you request that I will mention at once what Thursday evening, between the middle of December and the middle of March next, will best accommodate me.

Now, gentlemen, I desire to pay you due respect, yet you compel me to be very plain with you, and to say that your request in every sense, is insulting and offensive to me. What subject of slavery have you "initiated" lectures upon? I cannot conceal it from myself that you have undertaken, in Boston, to discuss and to decide whether my property, in Virginia, ought to remain mine or not, and whether it shall be allowed the protection of laws, federal and State, whenever it may be carried or may escape in the United States or whether it shall be destroyed by a higher law than constitutions and statutes.

Who are you to assume thus such a jurisdiction over a subject so delicate and already fixed in its relations by a solemn compact between the States, and by States which are sovereign? I will not obey your summons nor recognize your jurisdiction. You have no authority and no justification for thus calling me to account at the bar of your tribunal, and for thus arraig-ing an institution established by laws which do not reach you, and which you cannot reach by calling on me to defend it.

You send me a card, to indicate the character of the lecturers. I read: "Admit the bearer and lady to the Independent Lectures on Slavery. Lecture Committee, S. G. Howe, T. Gilbert, Geo. P. Williams, Henry T. Parker, W. Washburn, B. B. Mussey, W. B. Spooner, Jas. W. Stone." It is endorsed: "Lectures at the Tremont Temple, Boston 1854-'55. November 29, Hon. Charles Sumner, Rev. John Pierpont, poem.—December 7, Hon. Salmon P. Chase, of Ohio. December 14, Hon. Anson Burlingame. December 21, Wendell Phillips, Esq. December 28, Cassius M. Clay, Esq., of Kentucky. January 4, Hon. Horace Greeley. January 11, Rev. Henry Ward Beecher. January 18, Hon. John P. Hale. January 25, Ralph Wal-

do Emerson, Esq. February 8, Hon. Nathaniel P. Banks, Jr. February 15, Hon. Lewis D. Campbell, of Ohio. February 22, Hon. Samuel Houston, of Texas.—March 1, Hon. David Wilcox, of Pennsylvania. March 8, Hon. Charles W. Upham."

All honorable and squires, except those who are reverends! The card does verily indicate their characters by simply naming them. And your letter, gentlemen, is franked by "C. Sumner, U. S. S." With these characteristics, I am at no loss to understand you and your purposes.

You say, "during the next season, a larger number of gentlemen from the South will be invited." &c., &c. I regret it, if any others can be found in the slaveholding States to accept your invitation. You plead the example of General Houston. It is the law I would follow. I have no doubt that you accorded very respectful attention to him last winter, and were very grateful for his services in your cause.

You offer "one hundred and fifty dollars to be paid to the lecturer, he bearing his own expenses." Let me tell you that Tremont Temple cannot hold wealth enough to purchase one word of discussion from me there, whether mine here, shall I mine or not; but I am ready to volunteer, without money and without price, to suppress any insurrection, and repel any invasion which threatens or endangers the State rights of Virginia, or any individual right under the laws and constitution of my country, or the sacred Union, which binds slave States and free together in one bond of national confederacy, and in separate bonds of independent sovereignty.

In short, gentlemen, I will not deliver one of the lectures of the course on slavery, at the Tremont Temple, in Boston on Thursday evening, January 10, 1856; and there will be no Thursday evening between the middle of December and the middle of March next, or between that and doomsday, which will best accommodate me for that purpose.

I give you an immediate answer, and, at my earliest convenience, indicate to you that "the particular phase of the subject" that I will present is, deliberately, to fight if we must. Your obedient servant, HERY A. WISE.

To Samuel G. Howe, Physician and Superintendent Blind Institution; Jas. M. Clark, High Sheriff; Samuel May, Merchant; Phio Sanford, ex-Treasurer State; Nathaniel B. Shurtleff, Physician and Antiquarian; Joseph Story, President Common Council; Thos. Russell, Judge; Jas. W. Stone, Physician.

Safety of Dr. Kane and Party.  
The telegraph advises us of the return of Dr. Kane and his party, in safety, to New York. As yet nothing more is known, but even this will be gratifying to the people of the United States, and philanthropists everywhere, who have taken great interest in the success of his expedition, and latterly have had many forebodings as to his safety. Every one will recall his first expedition to the North Pole, in search of Sir John Franklin. His second and last attempt, having the same object in view, was undertaken about two years since, in the ships Advance and Rescue, under the patronage of the United States Government. A year or more passed without tidings from him, after reaching a high Northern latitude, and then the Government resolved to send an expedition in search of him. This expedition has returned to New York having been fortunate enough to find Dr. Kane and his companions, and we shall soon have an account of their adventures. As yet, the telegraph leaves us in the dark at our time, but we infer that both ships forming the expedition have been long in Dr. Kane will have, no doubt, a thrilling tale of adventures to lay before the public.—*Republican*.

We ask the attention of our readers, to the advertisement of a "Grand Scheme," in to-day's paper. An excellent opportunity is here afforded to speculation.  
We invite attention to the proceedings of a meeting of the law and order citizens of Doniphan Co. Which county and to the next to come out, and indicate by their words what they intend to do?  
Selassopol north has over five hundred guns to "beat off" the Allies—guns posted on a line of cliffs commanding the town, and not susceptible of bombardment on the opposite side. The regular fortifications on the south side mounted only three hundred and sixty-seven guns. Selassopol is not conquered yet—though it has cost the allies already one hundred and fifty thousand lives by casualties and disease. The London Post says "the war is now but fairly begun." Kossuth thinks the same.  
A sceptical young man, one day conversing with the celebrated Dr. Parr, observed that he would believe nothing which he could not understand. Dr. Parr replied:—"Then young man, your creed, will be the shortest of any man's I know."  
Falseness could go but little further, chief if it did gain the credit of truth.  
Real friends are like ghosts and apparitions—what many talk about, but few ever see.  
Holiness, the most lovely thing that exists, is sadly unnoticed and unknown upon earth.  
When Socrates was asked why he built for himself so small a house, he replied—"Small as it is, I wish I could fill it with friends."